

this has BEEN A MESSAGE FROM:

DESTROY CIVILIZATION...



Primal Rage
Anarchist Circle.

AND

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northEastern NC Anarchy
in ACTION!!

Black and
Green Press



PRIMAL WAR INTERNATIONAL
BRING ON THE PRIMAL WAR!

PRIMAL WAR



WE HAVE FOUND NEW HOMES FOR THE POWER MONGER

decolonization is always a violent phenomenon.

-Frantz Fanon

What is Primal War?

Primal war is the response to civilization. Primal war is a retribution on the part of those affected by civilization against that social order. Primal war is the realization that the State, the contemporary face of the civilization, cannot merely be willed away. We feel that the world we live in is being killed off bit by bit on a daily basis, as technological-industrial society carries on with 'business-as-usual'. It will stop at nothing, and will continue to do anything necessary to continue its business until the last drip of blood has been lost, the last tree has been chopped, the last bit of life has been mapped and charted, the last gasp of air has been polluted, the last drop of water contaminated beyond return. This is what we are up against.

The same forces that colonize to civilize the pockets of remaining wildness have been colonizing our minds with the aim of domesticating us to feed this death machine. The overall level of pacification of the captive masses can show the effectiveness of this taming. The overarching Westernized Society is characterized by filling the voids of alienation from the natural world with a lust and dependence on consumerism. The end product of a dangerously high level of alienation and meaninglessness to a world of throwaway products is a passive nihilism that pacifies us. We feel that the problems of the world are too great for us to deal with, and so we sink back into a dazed, depressed state and watch the world coming to an end.

There is no telling how much longer this can go on. The wars that take place over the remaining natural 'resources' can be seen as a sign that the never ending fountains which fuel industrial society are running dry. Surely, science, and the capitalism that underlies it, will find other ways to keep this social order dragging on. We can't say for how long, but we are scared to see what the state of the world would be if civilization carries on.

Primal warriors are those who refuse to sit back and watch this carry on: those who feel the affects of civilization and say, "enough is enough". The primal warrior is the previously civilized who has turned on their taming, who has realized their own potential and redirected their disgust against the sources of enslavement and exploitation: the State. We have refused to be pacified and will stop at nothing to eliminate the cancerous growth of civilized society.

We have grown tired of the taboos against 'savage' urges and all the internalized mechanisms that have kept us in line with the civilized pursuit. We are tired of working away our lives to pay for foods which grows free, to pay for entertainment that only topically fills the voids, we are tired of false relationships that only pathetically mirror those of free beings, we are tired of living in constant fear of being killed by the machines we have worked so hard to maintain and own, we are tired of always looking into the future instead of living in the present. We are tired of looking at a distorted and consumable version of life, and now we want to reclaim our birthright to autonomous living free of removed power structures.

Primal warriors have refused their domestication and refuse to stand idly by while the earth and the remaining wildness are killed off. We are feral and we are very angry and to the system that pursues taming and controlling life, we are very dangerous.

travel for food when it is right in front of you? This is what this society is working against. If another animal comes across your plants and animals, all lined up, orderly and ready to go, it would more likely take from that batch than continue searching. This cannot be allowed, not when your property is at stake. Security becomes an integral part of the States' functions, to protect from outsiders who would rather not work, and to protect its inhabitants from the wild instincts that may turn them towards this leeching condition. The wild world becomes an enemy, and there is constant war.

Our current condition arises from this setting. We are prone to not work, to choose happiness and simplicity over complexity and problems. We have come far from the original situation though, it is no longer an option to just leave our society and live in a world free of property and its protectors. Our bounds have exceeded every corner of the planet, and the security has become more lethal as we fight it out for the last bits of property. We are raised to fear everyone, and have turned this into a battle of good versus evil. We are raised to be murderers (so long as our justification parallels the States): to kill to ensure that our property remains ours and that everything we hold so dearly is not changed. Our needs are manufactured to extend the ability of most to actually meet them: the world is no longer enough. We want the things we cannot have because the thing we need most: our relationship with the world that provides and nurtures, has been kept from us, and we are very angry about this. In this setting it should come as no surprise that people are prone to violence and will try, by any means, to feed the addictions they have grown to.

The problem is not that we do these things, or that we are evil. The problem is the State which maintains and nurtures the condition and ideology of property. We cannot live any longer in this society against authentic life, and we will not sit by and be shoved in the pockets of depressed existence.

We seek anarchy, the world of societies against the State, which makes no allowances for such delusions as property. We seek a world free of bosses and owners, work and exploitation. All of this exists, beyond the thin veil of the State. We refuse to be pacified and obedient. The State must be destroyed.

take the initiative.

smash the State.



Beneath all the feelings of anger, love, hate, desire, and confusion, there lies a constant thought that turns our rightful aggression against the State. The State, by its existence, creates a constant, groundless mixture of all of the above feelings: the side effect of mass society and an imposed order. It uses any illusion possible to candy coat its authoritarian and oppressive functioning as the giver and insurer of freedom. The State is able to carry out its exploitation and continue our submission by making us feel that we need it. That underlying thought, implanted into our minds, is that human beings are inherently evil.

When we believe we are all evil, and require an overarching 'insurer of freedom' or 'protector', we accept the State in its totalizing condition. We accept 'protection' from ourselves in return for the 'necessary evils' the State must carry on in our 'best interests'. We accept that the State is somehow exempt from the inherent evil of the human being and follow its orders. We fall in line and accept our 'fate'.

Yet we stop looking at the entire situation. Our lives are flooded with stories and images of evil and good. The television boasts of glorious and gory shows of the dangers police face 'to protect and serve': they become heroes to save us from each other. They may not always do right, but we feel that without them we would see a world thousands of times 'more evil' than our current condition. We don't ask where this idea comes from; to do so would shake the foundations of the State.

There is no real reason to believe that humans are inherently evil. The evidence that floods our lives is contextual, and generally even so contorted that any search for a look into the 'wild' human mind is no more than laughable. The most commonly used cases in westernized society of this evil are the examples of murderers and thieves.

This serves as a prime example of how the State will say one thing and do another. Civilization is built upon murder and 'theft', stealing itself being the creation of the State makes the situation more ironic. Prior to societies in the earlier stages of civilization, the concept of property would have been taken as a bad joke. All things that we need to survive exist all throughout the natural world. To claim that certain ones were yours was ridiculous as anyone could see that nothing that existed could be the product of a single individual or a small group. Aside from this, there was no need for such a thing. There was no large-scale food shortage, or anything of the sort, why fight over a carcass when another one could easily be obtained.

Property is the creation of a society that is dependent upon a mode of production and those 'goods' produced from this. When a group is relying on a certain amount of goods, the need to ensure their claim is held and pursued becomes an issue. This is the solidification of the concept of property, but it is more than that, it is an ideology itself. Once you begin to see the world in terms of what is yours, or more so what is not belonging to others, the world becomes a competitive place. Things seen on this scale turn life into a mathematical equation: you can no longer just live in the moment; you must become subjected to linear time and planning. All things become intentional and spontaneity becomes frivolous.

"Then you're trapped in your lovely nest, and the things you used to own, now they own you."

The society that nurtures this must ensure that the things it has produced are never to be confused with the things that exist beyond the realm of the State. Humans, like all animals, will usually go for the easier target than a more complicated one. Why

What is Primitive?

Primitive is trusting, trusting, trusting. It is naked. It is moving through language to ecstasy. The language of the body, of vocal chords, of dreams and vital ideas. The language of smells. Primitive is the naked foot touching the naked ground. Primitive is not without ideas, but ideas that hold together, embrace, and integrate the instincts. Primitive is dancing, the body moving on impulses. Primitive is letting go of confusion, embracing multiplicity. Primitive is getting lost in all you can be. Primitive is drifting, it is mastery of power expressed. It is bodies congregated in howling, painted packs. It is passion expressing itself in form; it is cunning grounding itself in stalking; it is cruelty creating itself through sensual ritual. Primitive is combat as love, pain as coming-closer, bewildered as freefall into the ocean of being. It is wet, it is covered in mud, it is amniotic. Primitive is gathering of plant and animal spirits; it is the hunting of mystery. It is distance bounding wild through fields of color, running free from ideals for the dangerous traps they are, fascinated all the same. Primitive is the trusting the earth, the ground beneath one's feet.

What is Civilization?

Civilization is distrust, it is out-of-touch, it is pretense without play, pretending it is NOT. Civilization is only NOT; it makes sure it is NOT. It must have negation or it ceases to exist. Civilization is Either/Or. Civilization is "a place for everything and everything in its place" (but nowhere except in its place; while primitive is no place for any thing, for verb is all, as activity or rest.) Civilization is the search for Extraterrestrial life, the desire to leave the earth. Civilization is disdain of the dirt, the soil, the mud. Civilization is being chained to the mind of Ideals, *any Ideals*. Civilization is perfection wreaking havoc on a squirming, squiggling, writhing, bumbling, blustering creature. It is the machine, fragmentation, the violation of integrity into coordinated parts. It is homelessness, exiled everywhere, therefore colonizing all it sees. It is life frustrated, frustrated, frustrated. It is manipulation. It is the belief that only the Good maintains the universe, for without it all would collapse; therefore, it is the demonizing of all it calls evil. It is the domination of paranoia, and therefore the paranoia of domination. Civilization is *not* fooling around, *not* blowing your top, *not* having a temper tantrum, *not* touching, *not* following your drift, *not* ease, *not* acting like those who are "lower" than you, *not* farting, *not* belching, *not* napping, *not* breathing, *not* crying, *not* reeking...It is the litany of "not's" (/knots). It is no substance, therefore it must overcome all it is not in order to prove to itself that it exists. Civilization is Envy, it hates itself, the other side is greener, we must have it, the greed that comes from worthlessness, the desperate blotting out of the whole, therefore the feigning of superiority to save face, whoever saves the most face wins.

PRIMAL WAR NOT CLASS WAR

BECAUSE:

- WE HAVE NO ALLEGEANCE TO CAPITALIST STANDINGS
- THE RICH STARTED THE CLASS WAR AND KEEP KICKING OUR ASSES
- CIVILIZATION IS ALWAYS WAR, THE ONLY WAY TO END WAR IS TO DESTROY CIVILIZATION
- ANY STATE, CAPITALIST OR NOT, IMPOSES ITSELF UPON THE REST OF THE EARTH
- LIFE IS MUCH MORE THAN CONTROL OVER PRODUCTION
- CASTE WAR ISN'T GETTING ENOUGH ATTENTION
- WE SEEK TO END ECONOMY
- WE NEED TO DESTROY THE ENTIRE CIVILIZED ORDER

On Class War:

We are not against the class warriors; this should be made very clear. A large contingency of primal warriors comes from a background of fighting the class war. Civilization is comprised of as many scientific categories as could possibly be imagined. These divisions are made and specified to draw away attention from the fact that those divisions are even being made, and more-so, away from the harsh realities of the destruction inherent in civilization.

While some of these divisions are more clearly obvious in their intents (such as race) others are, on the surface, much deeper and more meaningful. The idea behind Class War: that there are two main classes in westernized society: rulers and the ruled, which are always in conflict with each other (The subjugation of the ruled to the rulers is essentially a war.), and the liberation of the ruled requires an elimination of the ruling class, are extremely modest, and these we agree with. It is the realities of Class War that we have problems with.

Class War (as the struggle against the ruling class, not the class war that was created at the creation of a ruling class) has been the product of industrial society. The ruled (as commonly referred to) in this context are the working class: those behind the labor of production. So the conflict, in the language of ruled against the rulers, is in the tongue of industrial society. The uprisings are the workers eliminating the bosses and therefore, collectively claiming the means of production. The critique of the kind of political society that would arise from this uprising won't be dealt with here, but our problem is the narrow contextual basis of this struggle.

The Class War is a functioning in Westernized Society; to eliminate the bosses and basically collectively become the owners and workers does not rid the warring existence of civilization. A collectively owned factory still pollutes, the co-op truck still runs off gas, and the people's gas still requires oil. The rulers are far more extensive than the bosses. There are two categories of societies in this world: the civilized and the primal. The civilized are always at war with the primal, wild world, because they will only see it through the totality of civilized thought. All things that exist freely can only be seen as resources. The civilized world is built on colonizing and exploiting: we will have no part in pursuing that death wish.

The stakes are raised once again.

Genoa, Cleveland, Philly, DC, Nigeria, Rwanda, South Africa, London, Chicago, South Vietnam, Kent State, Old Growth Forests, Black Mesa, Mississippi, LA, New York, Fertile Crescent, Puerto Rico, Chernobyl, Hawaii, and on and on and on.

Carlo Giuliani, Ken Saro-Wiwa, George Jackson, Haymarket Anarchists, Kent State 4, Crazy Horse, Anna Mae, Judi Bari, Gypsy, Millions to cancer, Hundreds killed daily by the auto industry, Billions to war, Fred Hampton, Brothers and Sisters of MOVE, Every lethal overdose, Pollution induced stillbirths, and on and on and on.

This is a fucking war.

The recent death of an anarchist in Italy for fighting the globalizing world powers is the same as all the deaths of imperialism, colonialism: civilization. Some died for black liberation, against the wars, for their children, for their homes: for autonomy, for self-determination. We struggle against the state so one day we may live free.

This is a war of those who want to live versus those who seek to control life.

Those who seek control are our enemies, and they take on many forms; batons, bullets, bombs under seats, bombs dropped from planes, bombs in bags dropped from helicopters, nooses, jails, bulldozers, pavement, work, schools, court houses, axes, chain saws, crack, and on and on and on.

The state will kill those who won't fall in line. The state would rather have corpses than opponents so long as we are a severe threat. We refuse to lie down and play dead, and we refuse to be killed for the maintenance of the illusion of control.

A better life exists for us, outside the realm of the state. But while the State exists, that world is being threatened. The State exists to put all life under its control, and we refuse to watch this happen.

The power of the State lies in us playing dead and feeding it. If it continues to exist it is because we are still moving it forward. Without us, the State cannot maintain, without us, the State cannot kill its opponents, without our support, the State cannot exist.

The power to bring about a world free of government and concentrated power lies within each of us. We must use that power to smash the institutions of the State and end the mental slavery that accompanies it. If we don't, we can count on seeing only more names and places added to the death toll of civilization. If we do, a whole world of possibilities will open up for us.

For those killed, places destroyed and to end our own slavery, we must fight to regain our autonomy and true freedom. The power is ours to destroy civilization.

THE LIBERATION ARMY OF THE FREE PAPUA MOVEMENT (TPN/OPM)

We are not terrorists

We do not want modern life

We refuse any kinds of development:

religious groups, aid agencies, and governmental organizations

Just Leave Us Alone, Please

:Historical and Political Reasons for Fighting:

+We were invaded by force and manipulation by Indonesia under the UN and USA supervision with disastrous vested interests in their politics;

+We are treated like we don't matter: mass murdered, tortured, oppressed by various ways;

+We are misplaced by translocation/relocation, urbanization and other social engineering activities carried out by the Indonesian government under the support of the World Bank and other international aid agencies and environmental organizations like ICRC and WWF;

+We are regarded as security disturbance force and terrorists even though we are fighting for our own environment, our own rights, and our own people;

+Our voices are always neglected and ignored.

:Logical Reasons for Fighting:

+Fighting back is the natural way of responding to the destruction and exploitation without any concern to the human life and their environment;

+Fighting back is the natural reaction to the intolerable killings, disappearances, torture, oppression, and intimidation carried out by the Indonesian government;

+Fighting back is necessary in this brutal, inhuman, destructive, exploitative, ignorant and terrifying regime;

+Fighting back is important for the very survival of tribal people on this planet, not by lobbying, not by persuasion, not by diplomacy, not through democracy;

+Fighting back is the right thing to do against the fighting from the Indonesian army, strongly supported by 'empty' and 'meaningless' so-called democratic countries.

Tribal War NOT National Liberation

'Flag raisings' and 'independence movements' have become bumblings songs lately in West Papua. Then people might ask, "Do they want a nation state called West Papua?" The answer is of course "Nein!" We instead want to be left alone as we have been and as we are. It does not matter if we are regarded as primitives. The struggle to free West Papua is not to take away one government and then replace it with a new government. We do not want to administer ourselves the capitalists "profit-making". It is a struggle between modern society and tribal people. It is a struggle between an ecologically harmonious life and an environmentally exploitative one.'

From OPM/TPN Communiqué 1/12/99

As eco-anarchists we in OPM SG (Brighton) do not support 'national liberation' struggles. This is not ideological nit-picking. Most of the population of this earth live in countries 'liberated' by the struggles of the anti-colonial wave. Millions of courageous workers and peasants sacrificed themselves for their 'nation's liberation'. Mostly all that was gained was the freedom to be oppressed and exploited by an emerging native managerial class. 'National liberation' builds nation states while obscuring pre-existing and emerging class antagonisms with the ideology of nationalism. Indonesia itself was forged in the heat of a guerrilla war of national liberation against the Dutch and Japanese.

Often radicals in western countries project onto a 3rd world movement an image that is largely a reflection of their own ideologies not the aspirations of the movement itself. For understandable reasons of survival and diplomacy many 3rd world organizations help this situation by either saying different things to different groups or remaining vague enough to be all things to all people. Is this the case with West Papua?

Papua's mountains and jungles have shaped one of the most diverse peoples on earth. The million or so West Papuans constitute less than 0.1% of the world's population but account for up to 25% of all known languages. Some tribes live far from civilization (literally meaning 'the culture of cities') carving out a subsistence lifestyle. Others live in or near the Indonesian created towns and roads and have seen their land destroyed by mining, logging and oil exploration. In some places missionaries have made Papuans reject their culture and traditional (un)dress while in others the god-botherers still get attacked if they try to spread the 'good news'.

It would be ridiculous to claim that all Papuans have the same ideas about their struggle. In fact some do not know that the struggle, the OPM or Indonesia even exist. Those Papuans who know 'Indonesia' has declared war on their race and their ecology could not for a moment envision Jakarta, the New York Stock Exchange or the matrix of global industrialism. Some of the baggage of 20th century 'revolutionary nationalism' has reached the OPM - flag raisings, pompous sounding military titles, in the past even a minute amount of Marxism. On the whole however the OPM has more in common with American Indian resistance in the wild west than Leninist guerrillas in Kurdistan.

There is always a danger that the struggle against Leviathan turns people of the resistance into monsters themselves. Is there a state waiting to be born within the OPM? It is possible but we think unlikely. There are many factors playing against the OPM ending up as 'national liberationists'. The scattered OPM guerrillas have a number of leaders but

to central command. They love the land and dislike cities. They demand an end to logging and mining, not just a share of the profits. No other nation states of any meaningful size support the West Papuans - if they get aid at all it will be from either Pacific indigenous groups or anarchist/ecological networks. The diversity of their tribal cultures and the geography of their land both negate state creation. They defend the traditional and largely reject the modern. Their prime demand remains - 'Leave Us Alone!'

However it is not inconceivable that a native managerial elite could be constructed from Papuans in exile, some within the OPM and members of the Papuan Presidium Council. Anarchist orientated elements in the OPM have been guarding against this possibility both in word and deed. The OPM is at root a tribal war of stateless peoples, anarchist peoples, against the destruction of their land by the global industrial machine. As long as that remains so it is our responsibility as radicals in the heart of the empire that attacks them to aid them in whatever way we can.

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women, and children were massacred by US military forces at Wounded Knee, South Dakota. At this time, the military domination of our peoples was virtually complete. This was only slightly over 100 years ago.

Colonization, the occupation of a territory and the domination of the indigenous people, can be characterized as a clash between two forces, opposed to each other by their very nature, with one force attempting to impose its will onto the other. This characterization fits our definition of war as previously stated.

It is therefore factual and correct to say that colonization is a condition of war, and is itself a form of warfare against a people to gain control over territory.

Because colonization is a process that continues to this day, it follows then that a war is being waged against our people at this time.

This war of colonization is conducted by the state of Canada using all the elements of national power at its disposal, including diplomacy, military force, economics, ideology, technology, and culture.

It is implied that decolonization is a war against colonialism. It is only logical that this war be fought with all the means at our disposal.

We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he has conquered it, he moves on.

He leaves his fathers' graves, and his children's birthright is forgotten. He treats his mother, the earth, and his brother, the sky, as things to be bought, plundered, sold like sheep or bright beads.

His appetite will devour the earth and leave behind only a desert.

-Chief Seattle

Colonization is Always War.

From the pamphlet of the same name.

Just slightly over 500 years ago, in 1492, three European ships under the command of Christopher Columbus arrived on the shores of what has come to be known as the Americas with this began an invasion, occupation, and colonization that would forever change the world of our indigenous peoples. 1492 was a home invasion.

1492 marked the beginning of a war aimed at destroying our peoples, occupying our territories, and plundering the natural wealth of the earth. How many tens of millions of our indigenous people were killed in this process of colonization will never be known, although the methods of massacres, killing women and children, terror, executions, and the enslavement of entire nations, has been well documented by historians.

This systematic campaign of genocide and colonization was a total war waged against our indigenous nations by European colonialist nations. Almost identical campaigns were being carried out in Africa and other parts of the world during and following this same period. These were, in turn, methods adopted from the time of the Roman Empire and its colonization of much of northern Europe; and Europeans continued species of colonialism among its own peoples in addition, almost entire species of animal nations were exterminated, including American bison, wolves, coyotes, bears, etc. No logical, rational, thinking person can deny these historical facts.

War can be defined as, a state of hostilities that exists between or among nations, characterized by the use of military force... a violent clash between two hostile, independent, and irreconcilable wills, each trying to impose itself on the other.

The means to that end is the organized application or threat of violence by military force.

Warfighting, p. 3

Here in North America, military violence can be said to have

In The Spirit of Tribal War

The Influence of Tribal War Upon Normal War.

Tribal war is the revolt of tribes against a State that tries to impose itself upon the tribe. It is the natural response, and refusal of, colonization. The tribal war is essentially in defense of the wildness of stateless societies against the imposed order of nation states. In this sense, tribal war is a specified battle within the normal war. Normal war is generally fashioned in the militant anti-colonial wars against the State, it is, however, not one in the same.

Tribal war is the part of the normal war in which colonization is being refused. It consists of those peoples who have refused colonization and have managed to hold onto tenets of tribal life. The facets of normal war which do not fit this category are those who are the previously civilized, or feudal, warriors who have taken up the battle in defense of wildness. This constitutes a large portion of normal warriors, those who are fighting on the behalf of their normal or wild instincts to refuse order and domestication.

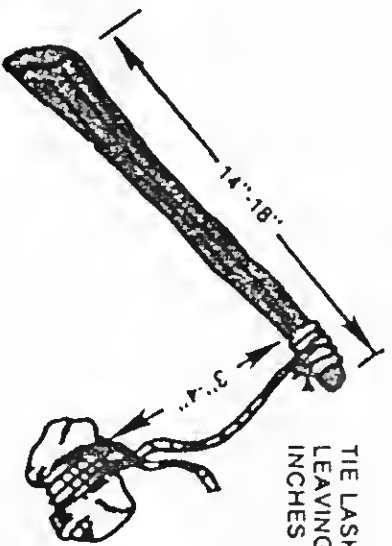
While we see a return to tribal living, while not always in a strict sense, we acknowledge the fact that we have been raised and live in a society that is strictly anti-tribal. The State is anti-tribal in the sense that tribal living is dependent on co-existence and the absence of institutionalized power, is the anti-thesis for civilized living. We are dependent upon our order to carry out the business as usual that characterizes our way of life. Civilized life refuses to let this just happen, to do so would be a blast against the concepts of property and control, and more so, against the myth of humans being inherently evil.

If a living example of those who had refused the State and its tenets existed, to the open knowledge of the civilized, it could be an example of how humans can co-exist in a manner that is not warlike or brutal. This is how the human species existed for millions of years, prior to the time of civilization began encroaching on the rest of the world. If we could live in a world that does not make us afraid of each other, which encourages trusting and genuine relationships, which does alienation and its discontent ions, which does more and slavery to our products; why would anyone want to stay within the bounds of the State?

The State cannot exist autonomously. It requires resources, human, animal, and natural, to carry on its path. It cannot rule solely with the iron fist, so the captives must be turned to the social order, must be broken to the master. Civilization has progressed to its current status under the notion that the slave will learn to love its master, and we follow this. The State will do anything possible to keep its grasp on control, and will refuse to allow anyone to shake that.

For the most part, it has succeeded in this rather well. You can see evidence of this everywhere as workers go on to jobs they hate, children go to schools they loathe, the poor send off the majority of their wages to pay for borrowed shelter. It is evident in the turn towards virtual relationships, which can be mass-produced and consumed. They make us, and the other millions of viewers feel special, and that gives us a basis for relations. The daily affirmation of the ideology of the State: a daily betterment of the leash.

The State is not as strong as it would like us to believe. The war against wildness is very real and is carried out in the tributary of the daily business. We must trust our normal urges and destroy this beast of civilization, before it destroys all the



TIE LASHING TO CLUB,
LEAVING APPROX. 8
INCHES FREE

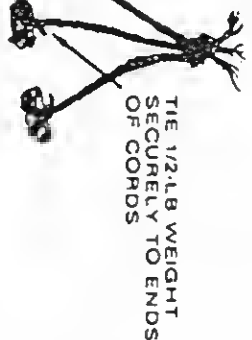
TIE A 3-5 LB STONE,
ROCK, OR OTHER MATERIAL
3" TO 4" FROM CLUB

THE TIME HAS COME
TO PICK UP THE SPEAR
TO DESTROY THE STATE
WE WERE RAISED TO FEAR



USE OVERHAND KNOT TO
JOIN THREE 24" CORDS

HOLDING KNOT, TWIRL BOLA
OVER YOUR HEAD AND RELEASE
TOWARD YOUR TARGET



TIE 1/2 LB WEIGHT
SECURELY TO ENDS
OF CORDS

During the struggle for freedom, a marked alienation from these practices is observed. The native's back is to the wall, the knife is at his throat (or, more precisely, the electrode at his genitals): he will have no more call for his fancies. After centuries of unreality, after having wallowed in the most outlandish phantoms, at long last the native, gun in hand, stands face to face with the only forces which contend for his life—the forces of colonialism. And the youth of a colonized country, growing up in an atmosphere of shot and fire, may well make a mock of, and does not hesitate to pour scorn upon the zombies of his ancestors, the horses with two heads, the dead who rise again, and the djinns who rush into your body while you yawn. The native discovers reality and transforms it into the pattern of his customs, into the practice of violence and into his plan for freedom.

We have seen that this same violence, though kept very much on the surface all through the colonial period, yet turns in the void. We have also seen that it is canalized by the emotional outlets of dance and possession by spirits; we have seen how it is exhausted in fratricidal combats. Now the problem is to lay hold of this violence which is changing direction. When formerly it was appeased by myths and exercised its talents in finding fresh ways of committing mass suicide, now new conditions will make possible a completely new line of action.

FRANZ FANON
THE WRETCHED OF THE EARTH

religious groups, aid agencies and governmental agencies and governmental organizations. Just leave us alone." - the mysterious inhabitants of another Indonesian island whose only messages to civilization are volleys of arrows.

Do you want to know what kind of unfeeling, sadistic person could carry out acts of geno- and ecocide? Take a look around any shopping mall, go to any religious service in America. Could it be any plainer to you if your cars needed human blood in order to run? If Americans had to strangle an infant Native American in order to gain financing for their homes, would there be forcible childbirth centers on reservations? And would there be any decline in the number of home soles?

Accusations of barbarity are made by one civilized people against another. It would be an honor to live among barbarians - to share our love of our homeworld, our joy of living. Instead, I'm stuck here, existing in a state of semi-animism while beyond the walls and razor wire, the smug despoilers of the Earth carry on with their frenzied, hate-filled lives.

I will not be tamed and returned to the herd of domestic humanity.

Imprisoned as a dissident, I'm not one who will be re-educated for assimilation into Amerikkka. It's fitting that only by imprisoning me were the forces of society able to coerce me into living indoors, pissing and shitting in water (that's sick) and desiring to work (just for something to do). If anything, this episode of incarceration has strengthened my resolves to smash civilization.

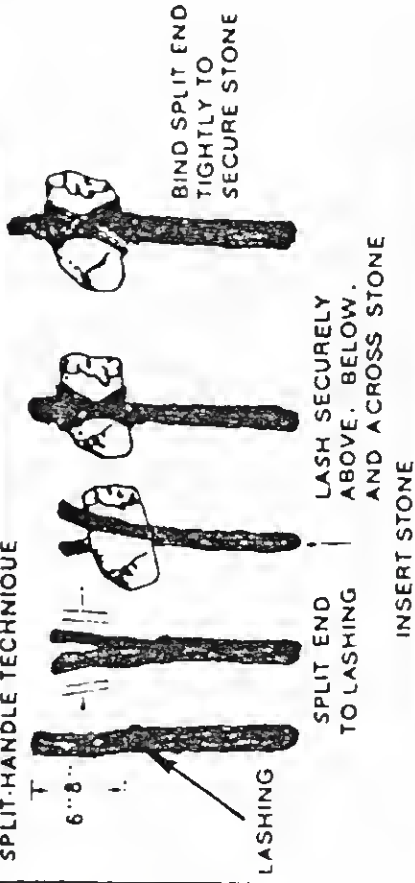
Release me from this cage!

Rob is an anarchist prisoner on an 88-month sentence for defending himself against a pig with a rock at the J-18 1999 riots.

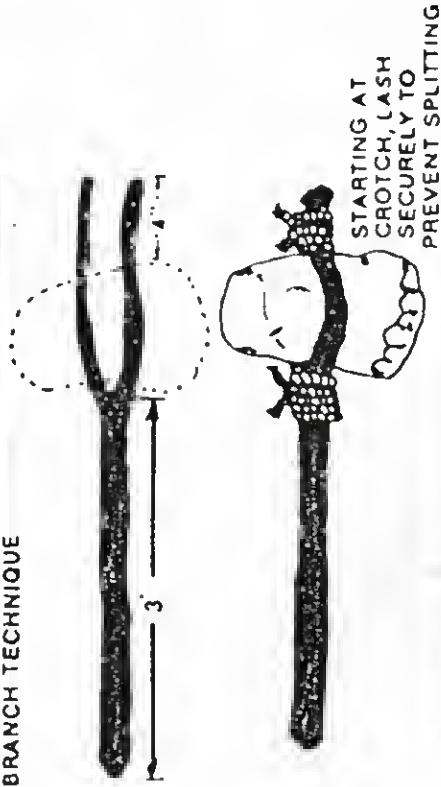
Rob 'los Ricos' Thaxton #12112716
2605 State St
Salem, OR 97310



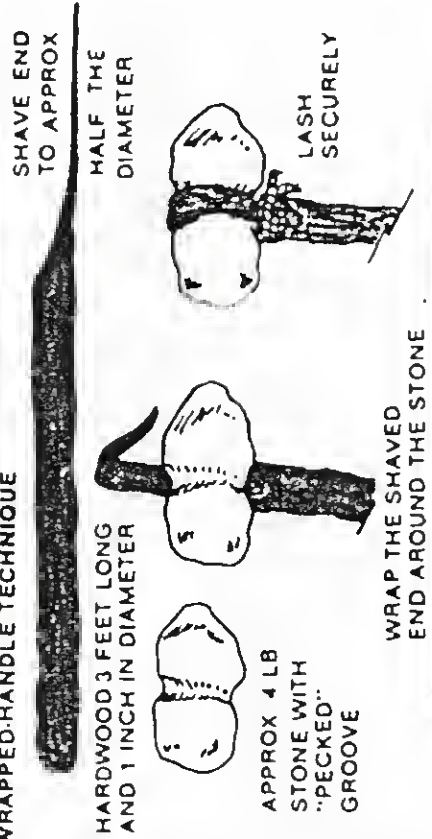
SPLIT-HANDLE TECHNIQUE



FORKED-BRANCH TECHNIQUE

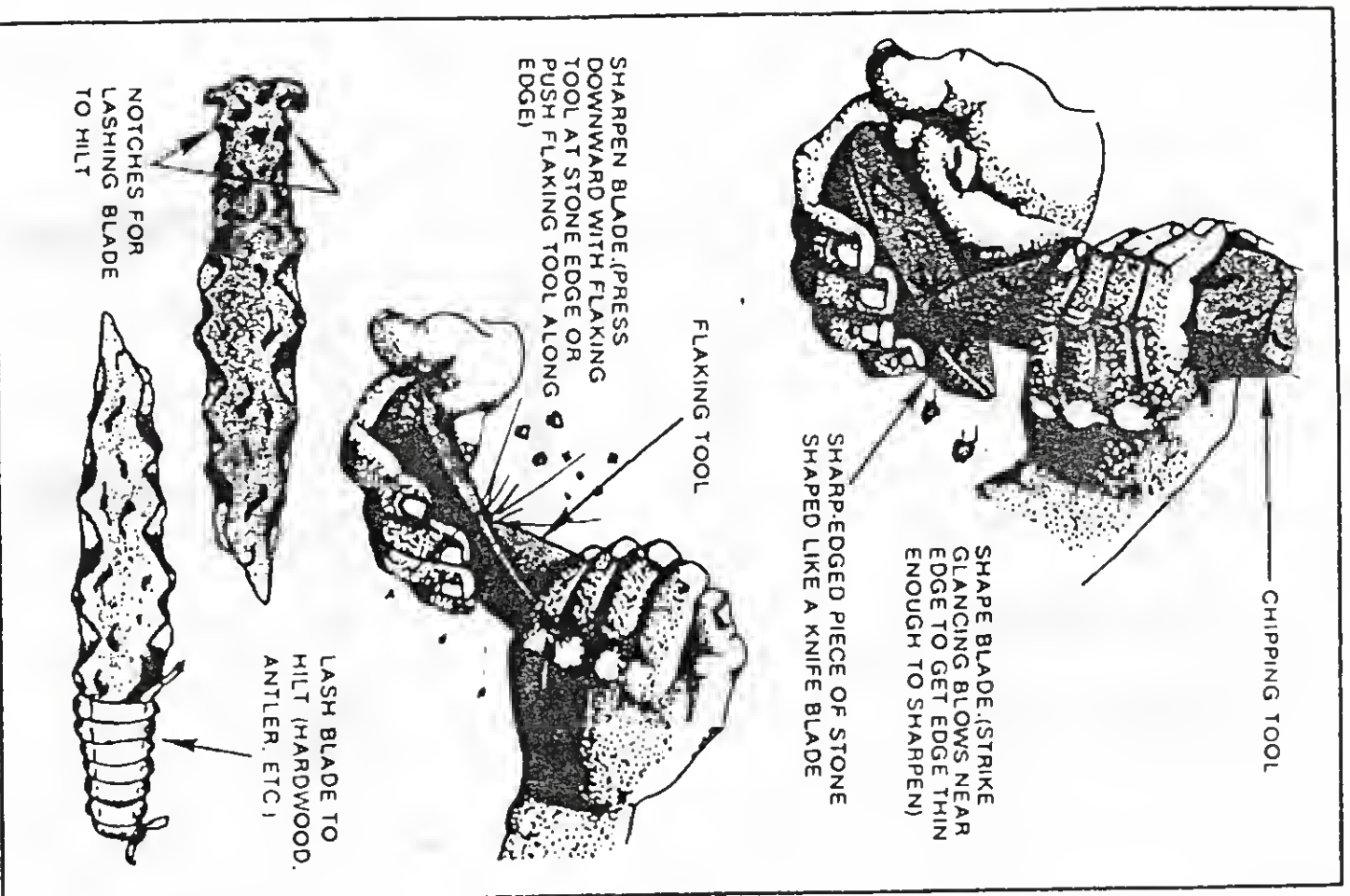


WRAPPED-HANDLE TECHNIQUE



FOUR INDIAN

Rob. los Picos



You hear the slanders nearly everyday: contemptuous denunciations of barbarous atrocities. Words meant to stir primal animosity towards some people. The association of the word barbarian and certain activities is reason enough to call into doubt the humanity of the perpetrators of these barbarous actions and suggest that they are less than human, demi-demons. The concentration camps of Nazi Germany - the use of biological warfare (small pox) against Native American peoples - the deliberate starvation of millions of peasants by Stalin and Mao - the commercial trading of African peoples - the dungeons and pyres of the Inquisition - the Crusades - the bombings of Guernica, Dresden, Hiroshima, Nagasaki, Iraq, Yugoslavia - the creation of famine and pestilence by the World Bank and IMF - all acts of cruelest barbarity, right?

No! All of these horrific crimes against humanity were carried out by civilized people IN THE NAME OF CIVILIZATION! Indeed, these were all specific actions designed and implemented by people at the pinnacle of civilization. Furthermore, most of these acts of massive slaughter would have been impossible without civilization. Barbarians could not conceive of such widespread, indiscriminate murder, and would be incapable of carrying them out.

Even in ancient days, when nomadic herds smashed nascent civilizations, they did so as proto-civilizations, recognizing the fact that the already existing civilizations were their rivals.

Do you want to know what savage, barbaric people are like? Look at them! Quick, before they disappear - the U'wa who live in the cloud forests of Colombia and consider themselves to be a chosen people: chosen to be caretakers of their magnificent homelands - the Diné elders who weep as they watch Peabody Coal destroy the mountains where they live joyously simple lives because that's what the desert provides them: they don't weep for their loss, nor do they hate the people killing their Mother Earth, they weep because, according to their worldview, if they had been living their lives in a sacred manner, other people wouldn't be killing the Earth - the aboriginal Australian people who decided not to reproduce because they can't bear the thought of their grandchildren having to live in the toxic wasteland that is being made of the Earth - the Ogoni people who are being exterminated for petitioning the Nigerian government to stop Shell Oil from befouling the ecosystems that have always sustained their people - various people of West Papua who have united in their opposition to the development of their Island homeland and declare "we refuse any kind of development: